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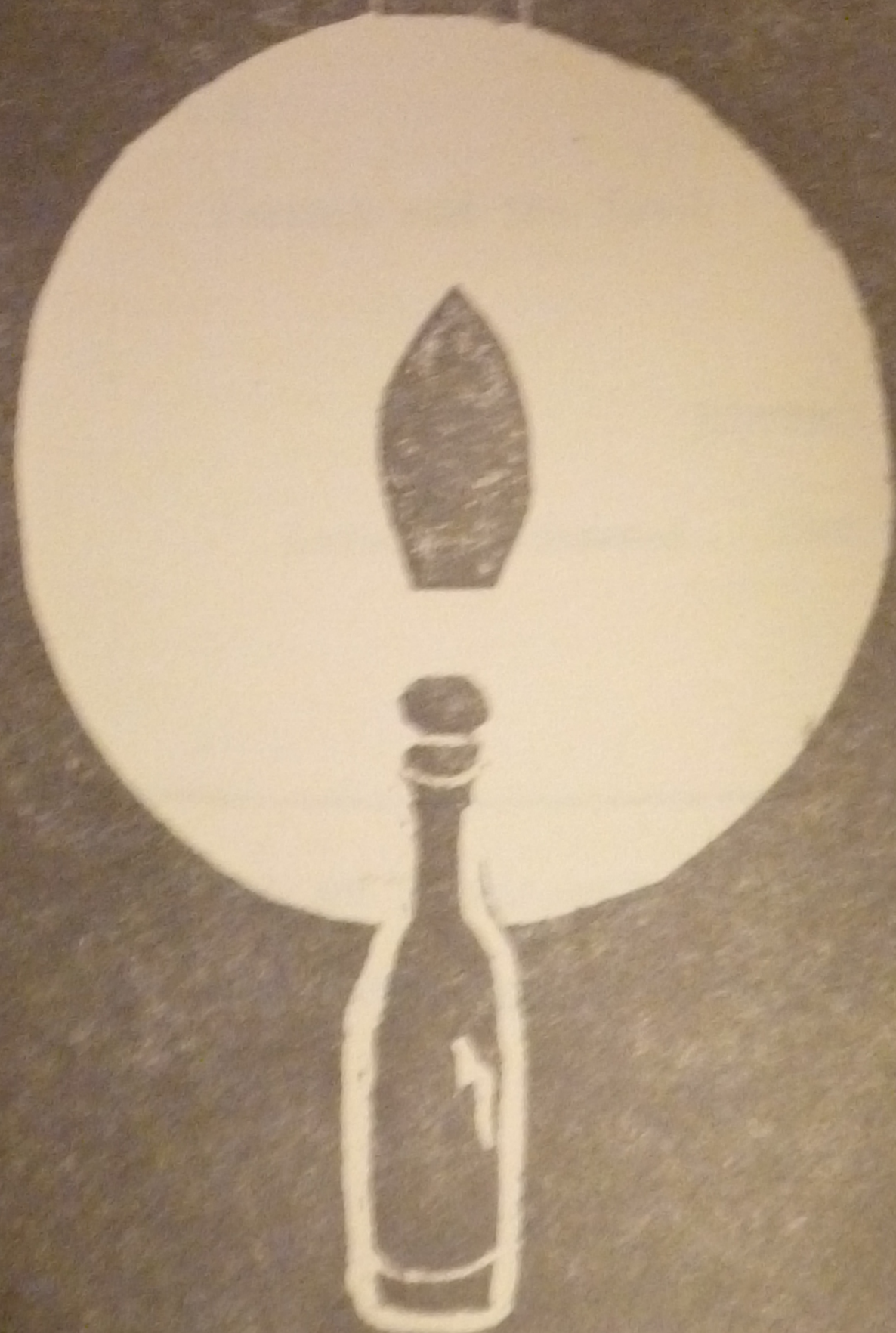
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"INSTEAD OF CURSING THE DARKNESS ONE LIGHTS A CANDLE."

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EDITORIAL.

Flambeau wishes to apologise to its readers for the delay in publishing the current issue. In a sense the cause of the delay reflects one of the more serious problems facing St. Vincent — obtaining and keeping the services of trained people. It is difficult for a small island to provide job opportunities for all its trained people. Moreover, even when opportunities are provided the intellectual isolation of a small island often forces the individuals involved to go abroad, even if it is only for a temporary respite. After publication of the last issue a few of the founders of the magazine departed and revitalization had to await the return of other interested persons.

With economic integration being the topic of the day, two articles in this issue are devoted to this subject. One deals with St. Vincent and the Caribbean Economic Integration, while the other which is reprinted from the International Monetary Funds Journal — "Finance and Development" — is concerned with the Central American Common Market, so far the most successful effort at economic integration among poorer countries of the world.

There is a great deal of similarity between the efforts of the Central American Countries to form a common market and those of the Caribbean at the moment. Like the West Indies, the Central American countries tried federation and it failed. Now they have come around to a more gradual approach towards the problem of uniting what it is felt ought to be one entity. As in the Caribbean Commonwealth, too, the smaller countries of Central America have tended to be suspicious of the intentions of the larger ones. The article highlighting, as it does,

the numerous problems involved in any integration process and the slow rate at which the movement gathers pace should have a salutary effect on the cynics

To some extent "The Future Role of Caribbean Youth" is a follow-up on the integration articles. For here it is argued that the role of Youth in the Caribbean is threefold. They must help to unify the area, stimulate independent thinking and create a national identity. The conference of regional youth organisations now being conducted in Guyana is evidence that youth is not unaware of its responsibilities.

In keeping with the magazine's policy of emphasizing local issues while at the same time not ignoring the wider world, this issue includes an article on the social customs of Canouan, one of the Grenadines and one on Yugoslavia.

Like people the world over, the people of Canouan have not quite managed to cope with death. Moreover, the island being very small and distant from the mainland isolation tends to pose a problem. The article outlines the customs that have evolved to meet these two phenomena

The Czechs are today fighting to demonstrate that there is more than one route to the communist nirvana. Yugoslavia however, has long ago managed to prove the point. In "Yugoslavia Today", the history, administrative organisation and economy of that country are outlined.

On the lighter side, the short story "Bush Medicine" deals with the ability of the bush doctor to find a remedy for almost anything short of death.

ECONOMIC INTEGRATION IN CENTRAL AMERICA

In various parts of the world, groups of countries hope to achieve more rapid development through regional economic cooperation leading to eventual economic integration. Experience shows, however, that even in the most favourable circumstances the economic unification of sovereign states is an extremely arduous and complex process. The Central American Integration Program is no exception. While notable progress has been made, many problems need to be resolved before the goal of full economic union can be achieved.

JOHN W. CROW

WHILE THE MOVEMENT toward Central American unification that has taken place over the last few years constitutes a new departure, it has deep historical roots in what has been termed "the Central American tradition". This is the conviction shared by many Central Americans for more than a century that there exists among their countries a community of interest which transcends political and economic divisions and rivalries

Although the five Central American nations (Costa Rica, El Salvador, Guatemala, Honduras and Nicaragua) were included as provinces in a single administrative unit for most of the Spanish colonial era, the individual communities scattered down the length of the mountainous isthmus enjoyed a good deal of independence. Therefore, in the early 1820's, when Spanish rule crumbled, its substitution by a united Central American nation was only one of a number of possibilities. In the next two decades attempts were made to establish a federal form of government for the whole region, the United Provinces of Central America, but local rivalries and separatist tendencies proved too strong and by 1840 the five nations had emerged as independent entities.

The collapse of the attempts at federation did not, however, mean that the aspiration toward Central American political union was discarded; in later years, many attempts were made to achieve this goal. All were signally unsuccessful. Although the ideal of a Central American community rising above local divisions was widespread, it was never able to prevail over the short-term demands of practical politics. In the first place, the smaller nations were profoundly suspicious of the ambitions of their larger neighbours. Secondly, agreements between nations often broke down through lack of a consensus at home. It became increasingly clear that

immediate political union was not a practical aim. A new approach was needed.

By the beginning of this century many supporters of union had come to realize that the key lay in a gradual approach stressing regional cooperation in specific fields of common interest rather than in general political agreements. Only after World War II, however, when economic development and integration became matters of world-wide concern and investigation, did a blueprint for cooperation become available which could, on its own merits, attract and sustain the interest of individual governments. This interest soon led to the formulation of the Central American Economic Integration Program.

The Preparatory Stage

At the Fourth Session of the United Nations Economic Commission for Latin America (ECLA) in June 1951, the Central American representatives introduced an important resolution. In this resolution they

expressed the interest of their governments in the development of agricultural and industrial production and of transportation systems in their respective countries so as to promote the integration of their economies and the expansion of markets by the exchange of their products, the coordination of their development programs and the establishment of enterprises in which all or some of these countries have an interest.

This was a fresh start which made it clear that the Central Americans aimed at nothing less than the achievement of full economic integration — but also, for the present, nothing more. This declaration of policy was followed a few months later by the signing of the Charter establishing the Organization of Central American States, a body designed to serve as a political forum for sovereign nations whose principal instrument was to be periodic meetings of the Ministers of Foreign Affairs. The preamble to its Charter reveals the new gradual approach: "the procedures tried in the independent life of the Central American Republics for restoration of their former unity have proven ineffective and... modern international law offers adequate formulas for this end through the institution of regional associations". Finally, in August 1952, the five Ministers of Economy met to establish the Central American Economic Cooperation Committee, to which was entrusted the task of directing the future programs of the economic integration movement.

The Committee was faced by a most challenging situation. In spite of their historic sense of

unity, the Central American States, in the middle of the twentieth century, traded little within the area—their trade with one another was only 5 per cent of their total trade. Yet from the very outset the Economic Cooperation Committee, whose Secretariat was provided by ECLA, saw its task to be the creation of a multilateral free trade area complemented by a program to stimulate industrialization throughout the region. It was considered that through the achievement of a common market in Central American goods, the way would be opened for the establishment of industries which could function efficiently only on a regional scale. These industries, supplying a market of some 10 million people rather than small national markets (the largest of which at that time had fewer than 3 million), would, it was hoped, prove an important element in stimulating development and trade within the area. The pattern of industrial growth was to be based upon what has been termed the principle of reciprocity, that is to say the integration industries would have to be distributed evenly among the five nations.

The activities of the Economic Cooperation Committee over the first few years were devoted to carrying out studies in a large number of fields. These investigations, undertaken by specialized subcommittees, ECLA itself, and technical assistance missions from outside the area, were designed to provide information which could serve as a basis for adapting the integration formula to Central American circumstances. Among the subjects studied were potential integration industries; agricultural development; road and maritime transportation; electric power, weights and measures; public administration; the effect of free trade on fiscal revenues; and the problems of development financing.

First Results

The first concrete results of these activities were the establishment of two Central American institutions, the Advanced School of Public Administration (1954) and the Institute for Industrial Research and Technology (1956), and the adoption of each country of the Central American Uniform Customs Nomenclature. These were advances but they were only preparatory to the task of drafting a series of agreements through which the basic structure of the integration program, the free trade area, the system of integration industries, and the common external tariff could be brought into existence.

This work was begun in earnest in 1956 when the Economic Cooperation Committee made a formal request that ECLA and groups of country representatives prepare draft agreements relating to multilateral free trade and integration industries. In June 1958, representatives of all five nations met to sign the final versions, the

Multilateral Treaty on Free Trade and Economic Integration and the Agreement on a System of Central American Integration Industries. Work on agreement establishing a unified external tariff had been held back until these two basic agreements were signed.

The Instruments of Integration

In accordance with the gradual spirit of the Integration Program, the Multilateral Treaty provided for the creation of a free trade area within ten years of its entry into force and the establishment of a customs union "as soon as conditions are appropriate". As a first step in this direction, the Multilateral Treaty included a list of some 200 commodities on which all import and export duties and other similar charges would be eliminated immediately. The economic impact of this measure was, however, much smaller than might be thought. The free trade provisions were restricted by the Multilateral Treaty to natural products and manufactures of the contracting parties, but not many of the items included in the list were actually produced within the area at that time. In addition to the agreement on free trade in commodities, the Multilateral Treaty provided for national treatment in each country of the persons and investments of the other four.

The declared purpose of the Agreement on Integration Industries, signed on the same day as the Multilateral Treaty, was "to promote the establishment of new industries and the specialization and expansion of existing industries within the framework of Central American integration"; it was also to ensure that this would be done "on a reciprocal and equitable basis in order that each and every Central American state may progressively derive economic advantages". A Central American Industrial Integration Commission was set up to carry out the Agreement. The output of the designated industries would receive free entry into all five markets, while the same products of plants located in Central America but falling outside the system would gain free entry only after a ten-year transition period during which the protective duty would be progressively reduced. The Agreement confined itself to the enunciation of general principles and left the details to the separate protocol required for each industry. Such a protocol would not only specify the type of industry and its country location but would also stipulate capacity, quality standards, the degree of participation of Central American capital, and the uniform tariff protecting the industry's products. Equitable distribution was obviously important, and among other measures to achieve this it was agreed that no country could acquire a second integration industry until each of the five had been assigned one.

With the successful conclusion of negotiations

in the fields of free trade and industrial policy, the Economic Cooperation Committee turned to the third key requirement of the integration program, the creation of a common external tariff. This was achieved in September 1959, when representatives of all five nations concluded the Central American Agreement on the Equalization of Import Charges. Tariff equalization was to be based on two commodity schedules, one to have immediate effect and to take effect progressively over a period of two to five years.

Thus, in the space of just over one year, the three basic aims of the integration program as originally conceived were translated into treaty commitments. However, even as this was occurring, doubts arose within Central America not only about the direction the integration movement was taking but also about the desirability of economic integration in any form. While the two agreements concerning free trade and industrial policy concluded in June 1958 had been signed by representatives of all five nations, not all the signatories, even by the end of 1959, had deposited the instrument of ratification. Only three ratifications were needed for the Multilateral Treaty to enter into force and these were on deposit by the middle of 1959, but for the more controversial integration industries agreement all five ratifications were required to make it effective. Only three had been obtained by the end of 1959, and it has become increasingly clear that there would, at the very least, be some considerable delay before all five ratifications were deposited. Important bodies of opinion in one of the countries were becoming more and more skeptical as to the benefits it might obtain from participation in the integration program. After seven years of progress following the fresh start in 1951, the prospects for Central American Integration were once more clouding over.

Reorganization And Reorientation

Instead of allowing the entire program to founder, three of the participants—El Salvador, Guatemala, and Honduras—began intensive negotiations aimed at preserving as much as possible of the integration movement and even at giving it new impetus. The result of these deliberations was the signing in February 1960 of the Treaty of Economic Association. This tripartite Treaty, the first to be concluded without the sponsorship of the Economic Cooperation Committee, went much more directly about the business of creating a common market in Central American products. The Method adopted in the Multilateral Treaty was exactly reversed, in as much as the new Treaty granted immediate free trade status to all but a few specified natural and manufactured products of the member countries. Furthermore, trade in most of these remaining commodities was freed within five years. As in the September 1959 Agreement on

the Equalization of Import Charges, the unification of external tariffs was to be achieved over a period of five years, but the new Treaty also fore saw the establishment of a common customs administration when all tariff rates had been standardized. The most radical innovations, however, were in the field of industrial policy. In the new integration system the regional industry concept was abandoned and its place taken by a Development and Assistance Fund to promote economic integration and development by "facilitating public and private investment for production purposes".

This burst of activity on the part of three of the five members stimulated a new approach. In April 1960 the Economic Cooperation Committee held a special meeting, at which all five countries were represented, to consider how the older agreements and the new tripartite Treaty of Economic Association could be reconciled. As a result of this meeting, the Economic Cooperation Committee voted (with one abstention) to instruct its Secretariat to prepare a new draft treaty "for the accelerated integration of the five countries". Although the instructions did not make any explicit reference of the tripartite Treaty, the burden of these directives was that the draft should follow the general lines of that Treaty, but should also include the integration industries program.

The 1960 Agreements

The developments led directly to the signing, in December 1960, of the General Treaty for Central American Economic Integration and two related agreements, the Agreement to Establish the Central American Bank for Economic Integration and the Second Protocol to the Agreement on the Equalization of Import Charges. From that time up to the present this General Treaty has served as the basic instrument of the integration movement. Only four nations signed these agreements, but both the General Treaty and the Bank Agreement made explicit provision for the eventual accession of the fifth.

The General Treaty, following the timetable and procedures set out in the tripartite Treaty, called for the establishment of a common market not later than five years after its entry into force. To this end, the signatories agreed to conclude subsidiary agreements for the adoption of a uniform customs code and the necessary transport regulations. In addition to determining the trade system, the General Treaty provided for significant advances in the much debated area of industrial policy. The integration industries agreement, signed in 1958 and still not incorporated into the new Treaty, in effect, was incorporated into the new Treaty, now with the additional provision that the first plants were to be chosen within six months. It was also agreed to harmonize fiscal incentives to industry.

To "direct the integration of the Central American economies and to coordinate policy", the Treaty created the Central American Economic Council to be composed of the Ministers of Economy of the contracting states, an Executive Council, and a Permanent Secretariat. The Economic Council, composed of the same members as the Central American Cooperation Committee was called upon to "facilitate the execution", of the latter's resolutions. Thus the task of guiding the evolution of the integration program became to a much greater degree than before the responsibility of purely Central American institutions.

The agreement on the Central American Bank of Economic Integration was signed the same day as the General Treaty. The Bank's title was meaningful; not only was it barred from making investments in industries of a purely local character but it was specifically charged with seeking a "balanced economic development" of the member countries, implying a special effort to channel resources into the economically weaker members. The initial capital resources of the Bank were fixed at the equivalent of US \$16 million, payable in local currency.

Subsequent Developments

Since the end of 1960 the integration program has progressed along two distinct but complementary ways. The first way has been by giving effect to the provisions of the 1960 agreements, the second by pursuing new initiatives to carry Central America beyond these agreements toward full economic Union. An important development was the return of Costa Rica to the program in 1962, so that when the long-range aspirations were set out in the Declaration of Central American heads of state on the occasion of President Kennedy's visit in March 1963, all five countries were once again involved.

The implementation of the General Treaty

The General Treaty entered into effect in June 1961, thus setting June 1966 as the date by which the free trade area and the common external tariff are to be achieved. Subsidiary agreements on external tariff equalization were duly signed in July 1962, January 1963 and August 1964. Over 98 per cent of the total number of items included in the uniform customs nomenclature are now covered although the few items still pending, notable automotive vehicles, petroleum products, radios and television sets, and wheat flour, account for about 20 per cent of the region's imports. Furthermore, equalization of duties on these items could strongly affect import duty receipts, which yield approximately 40 per cent of the combined tax revenues of Central America. The two agreements provided for by the General Treaty in the field of industrial policy, the Agreement on Fiscal Incentives for Indus-

trial Development and the Protocol to the Agreement on a system of Central American Integration Industries, were signed in July 1962 and January 1963, respectively. The Agreement on Fiscal Incentives aimed at introducing a greater degree of uniformity into the kinds of benefits—mainly in the form of tax relief—the various countries grant to industrial enterprises. The industries to receive benefits were divided into three groups according to priority.

The Protocol to the integration industries agreement created the first two such enterprises, a rubber tire and tube industry in Guatemala and a caustic soda and chlorinated insecticides industry in Nicaragua. In addition, it provided a new basis for regional industrial development, the Special System for the promotion of Productive Activities. Industries which are established under this System receive the benefits of free trade and uniform tariff protection from the time production begins, provided that they have capacity to satisfy at least 50 per cent of regional demand. In sharp contrast to the integration industry regime, no provision is made for an even geographic distribution of the industries which might be set up under its terms.

While both these agreements were signed within about six months after the General Treaty's entry into effect, there has been considerable delay in ratifying them. The Fiscal Incentives Agreement calls for five ratifications, but only four have been deposited at the time of writing. For the Integration Industries Protocol, which required only three deposits, the third was not obtained until February 1965—more than two years after the Agreement had been signed. This lag in ratifying the agreements on industrial policy is indicative of the concern of some countries that they may not receive an adequate share of new regional industry. It does not mean that any of the countries now have misgivings about economic integration as a goal.

Toward Economic Union.

The most striking indication of the progress made by the integration movement is the dynamic rate of growth of intra-Central American trade. From 1951 to 1961 this commerce grew on average by 14 per cent a year, while over the period from 1961 to 1964 the annual increase jumped to over 40 per cent. Furthermore, this upsurge has been accompanied by an even greater increase in trade in industrial products, so that by 1964 such items accounted for almost 60 per cent of the value. Against such a background it is easy to understand the interest that has been shown in moving toward an even greater degree of unification than that provided for in the General Treaty.

Important steps in this direction were taken toward the end of 1961, when the Central

American Bank for Economic Integration and an associated institution, the Central American Clearing House, began operations, which since then have expanded rapidly. CABEL, as the Bank is usually known, acting as a funnel for official development capital from both within and without the area, has to date granted loans totalling over \$80 million. Most of this sum has gone to private industry, but there are indications that in the future the Bank will play an increasingly important role in financing public sector investment, especially of a regional character. Future operations will be financed largely from the recently created Central American Integration Fund, a joint venture of the United States and Central America, was \$42 million. In 1964 payments made through the Clearing House, established with the aim of promoting the use of Central American currencies in transactions among member countries, were the equivalent of almost 75 per cent of intra-regional trade.

The task of coordinating national development planning efforts began in 1962, with the establishment of the Joint Programming Mission under the auspices of the Inter-American Development Bank, the Organization of American States, and ECLA. This body, in cooperation with the various national planning agencies, has produced a development plan for the period 1965-69 for each nation.

The successful operation of the Clearing House has inspired the various central banks to begin work on the establishment of the monetary union foreseen in the joint declaration of March, 1963. In 1964 they concluded an agreement which provided for the eventual establishment of a monetary union through the gradual expansion of monetary and fiscal co-operation and co-ordination within the area. While the achievement of the final goal will undoubtedly take a considerable time, the fact that all five countries have liberal payments systems and stable exchange rates makes the task much easier than it might otherwise be.

These parallel strands of development began to be brought together in April 1965, when, for the first time, a joint meeting of the Ministers of Economy and the Ministers of Finance was held. This meeting was also attended by the presidents of the central banks and the directors of the national planning offices. After a discussion covering many aspects of both development and financial policy, namely, economic planning activities and public investment policy, and fiscal policy, a series of resolutions was adopted calling for further studies on a Central American level in some fields and the preparation of draft agreements by the Permanent Secretariat of the General Treaty in others. This meeting could mark the beginning of a new phase in Central American relations, one in

which a distinction between economic and political decision is no longer appropriate.

Reprinted from *Finance and Development* Vol. III Number 1 March 1966.

ST. VINCENT AND CARIBBEAN ECONOMIC INTEGRATION

By ANALYST

In recent months there have been efforts at two levels to promote economic integration among Caribbean territories. There is the Caribbean Free Trade Area (CARIFTA) and there is the Eastern Caribbean Common Market.

The territories involved in the Caribbean Free Trade Area are Trinidad, Guyana, Barbados and the Windward and Leeward Islands, while the Eastern Caribbean Common Market is concerned only with the Windward and Leeward Islands. The involvement of the Windward and Leeward Islands in both exercises is not incompatible, for a Common Market simply represents a higher level of economic integration than a Free Trade Area. In the Free Trade Area, all the countries involved agree to remove import duties and quota restrictions from goods traded among them. The Common Market goes further; the countries concerned are expected to remove not only import restrictions on the movement of goods but also on the movement of people and capital. Countries in a common market area are also expected to follow common policies as regards agriculture, financial and monetary matters and to impose the same rates of import duty on goods coming from countries outside of the common market—that is, they must have common external tariff. The smaller islands, by forming a Common Market are therefore not acting in conflict with Carifta but are helping it to evolve, for as has been widely admitted, the Free Trade Area is not an end in itself but a first step towards complete economic integration of the Caribbean.

More relevant however, than the theoretical underpinning of these two exercises are the benefits that are likely to accrue to participating territories. It is now common knowledge that among a group of countries that form a single economic unit, or even within a single country, all areas do not develop at the same pace. There is a tendency for the richer areas to grow more rapidly than the poorer areas. This often leads to the feeling that rich areas are exploiting the poor areas and therefore small poor units like St. Vincent and the rest of the

Associated States ought not to join an economic union of the larger Caribbean territories. The argument is fallacious for the relevant issue is not the difference in the rates of growth between the rich and poor, but whether the poorer areas might have grown more rapidly by staying outside the economic union than by going into it. It is obviously impossible to arrive at some mathematically precise answers to this type of query. However, it is possible to arrive at some conclusions by examining the impact the Free Trade Area can have on the island's prospects for development.

St. Vincent by itself is never likely to become a heavily industrialised country. The reasons for this—the small size of local market and absence of a diversity of natural resources—are now so well known that it is almost unnecessary to repeat them. To give a few examples not long ago the idea of setting up a crate manufacturing plant in St. Vincent was mooted. However, it had to be soon abandoned when it was found that apart from a lack of forest to supply the wood needed, the smallest size of plant available could produce more crates in a single day than the island could use in an entire year. Again it is known that one oil and fat plant at Arnos Vale, working at full capacity can produce more oil than St. Vincent can use in a year. It is true that despite this another plant is being erected, but that is another matter.

It can be argued that there can be an industrialization program based on exports to other territories. The problem arising however, in this respect is that the developed countries of the world are not very willing to accept manufactured goods from the underdeveloped areas, since these imports will constitute a threat to the manufacturers in those countries. It is only where an underdeveloped country has some special relationship with a developed country as in the case of Puerto Rico and the United States or Crete and Mallorca with the Common Market has this proved possible. Apart from the varied and well-publicized hand-outs given by the British Government, the only areas that have so far indicated any willingness to have special economic relationship with St. Vincent are the rest of the Commonwealth Caribbean.

It can be contended that while this may be the case St. Vincent need not go the full way with the rest of the Caribbean. It can confine its integration activities to the Eastern Caribbean which would provide a sufficiently large market for the industrialization of the island. This is in fact far from being true. The Eastern Caribbean Common Market consists only of about 500,000 persons with a gross domestic product of approximately \$160m. Moreover, it is not a compact market but several small scattered islands which means transport cost is likely to account for a signifi-

cant portion of total cost. The studies done by the University of the West Indies show that the entire Commonwealth Caribbean market which is twenty times as large as the Eastern Caribbean Common Market can only support one iron and steel plant, one pulp and paper plant, one glass manufacturing plant, four cotton mills and about twelve large shoe factories. Yet these are the types of industries needed if there is to be any fundamental change in the structure of the Caribbean economies. Confinement of integration activities to the Eastern Caribbean Common Market can at best lead to the introduction of another half a dozen "finishing touch" industries into the entire Common Market Area and it is doubtful whether even these would survive. Apart from the question of small size of the market, there is also the problem of obtaining foreign exchange to purchase the semi-manufactured goods to which the finishing touches are to be added.

It seems reasonable then to conclude that as far as prospects for industrialization are concerned, then the island's best hope is not trying to go it alone but to integrate with the larger Caribbean. In the first place, while it is true that the Commonwealth Caribbean as a whole can support only one plant of a particular type, and this plant is often likely to go to a large island, there would be cases where the region can support one plant only and because the material needed is available in a small island only, then the plant can go there as has been mooted in the case of a baby food industry based on arrowroot produced in St. Vincent. Secondly, in cases like cotton and leather where the region as a whole can support more, then there is no reason why the small islands cannot press to have plants located in their territories. So much for industrialization, let us now turn to agriculture and integration.

The major factor affecting the rate at which agriculture in St. Vincent expands is the availability of markets. When in the 1930's a market for St. Vincent's arrowroot was obtained in the United States, that industry expanded rapidly, but when in the sixties the market was lost the industry started to decline equally rapidly. Similarly when the transport and other facilities provided by Geest Industries made it possible for St. Vincent to exploit the United Kingdom Market, that industry grew very swiftly. Today, when the Marketing Board and one or two private entrepreneurs have been able to find new outlets for vegetables and fruits other than bananas, it is the production of these crops that has been expanding. It is therefore of primary importance to try to secure market outlets for the island's agricultural products.

At the moment St. Vincent's annual exports amount to \$7m. Of this \$4m. goes to the United Kingdom, \$2m. to the United States, and \$2m. to

the Commonwealth Caribbean, mainly Trinidad, Antigua, Guyana and Barbados.

Exports to the United Kingdom consist mainly of bananas. The problems that the banana industry is likely to face if the United Kingdom gets into the Common Market have been analysed so often that there is no need to go over them. It is true that in recent years the Marketing Board has been shipping other fruits and vegetables to the United Kingdom. These will probably not be as adversely affected as bananas if Britain gets into the Common Market, but then it is the banana boats that provide transport for these other crops. If the banana industry goes, shipment of these other crops are likely to decline for the quantities involved are not sufficiently large to justify chartering ships.

In the case of the North American Market it is not a matter of bleak prospects but a very gloomy actuality. Exports to North America from St. Vincent consist primarily of arrowroot starch, the appearance of a substitute has however led to a serious decline in exports from \$1,900,000 in 1956 to \$450,000 in 1966. Again, it is true that the Marketing Board ships vegetables and fruits to the United States, but the quantities involved are small and shipping poses a problem. This leaves only the market in the Commonwealth Caribbean.

With 25 per cent of its total exports being sold in the Commonwealth Caribbean, St. Vincent occupies a rather unique position. In no other island does intra-Caribbean exports play so important a role in total exports. Several factors account for this. Soil, climate and history have all contributed to this island producing crops which were not produced though they were consumed in some of the neighbouring islands. Secondly, there is the territory's location, particularly as regards Trinidad where apart from sugar, citrus and cocoa, little emphasis was placed on agriculture until recently. Thirdly, there has been the Oils and Fats Agreement which has provided a guaranteed market for copra. Perhaps most important of all, whereas to market crops outside of the Caribbean St. Vincent has had to rely on foreign owned vessels, in the case of the intra-Caribbean trade, motor vessels and schooners, mainly from the Grenadines have been able to provide relatively cheap transport.

Participation in Carifta can contribute to this St. Vincent's intra-Caribbean trade in two ways. There is a negative or preventive aspect and there is a positive or developmental aspect. Dealing with the preventive aspect first; as previously mentioned, one of the reasons why St. Vincent has been able to sell so much food in the Caribbean has been that some of the other islands have tended to neglect their agriculture.

In recent years in many of these islands there has been a change of policy with a great deal of emphasis being placed on agricultural development. This could well mean that these islands could completely shut out imports from St. Vincent in order to develop their own industries as has already happened in the case of the exportation of pigs to Trinidad and as has begun in the case of sweet potatoes. While participation in Carifta does not mean that the islands to whom St. Vincent sells will have to abandon their import substitution programs, it does provide an opportunity for rationalizing the approach to the issue and preventing unnecessary hardship. With the Caribbean importing area, import substitution can be directed against agricultural products from outside the area, but not against commodities produced within the area. This, to a large extent, is what the agricultural protocol in the free trade area agreement is designed to do, and herein lies the positive and developmental aspect.

Twenty one items are covered by the protocol—carrots, peanuts, tomatoes, red kidney beans, black-pepper, sweet potatoes, sweet pepper, garlic, onions, white potatoes, string beans, cinnamon, cloves, cabbages, plantains, pork, and pork products, poultry meat, eggs, okra, fresh oranges and pineapples. Under its terms, no territory participating in the Free Trade Area will be able to purchase any of the crops listed outside the area before supplies within the area are exhausted. Prices and quantities to be supplied by the various territories are to be fixed in advance. In effect what one has here is an arrangement similar to that of the Oils & Fats Agreement which has done so much for the copra industry in these islands. Due to climatic conditions many of the islands will not be able to produce many of the crops on the list, and there is no reason why St. Vincent cannot aim to supply some of the region's needs. In fact given the poor prospects and transport problems connected with other markets it is the logical direction that the agricultural development of this island should follow.

The implications of the Free Trade Area for the development of our fishery industry are somewhat different from those of agriculture. The fishery industry in St. Vincent has no problems as regards markets. All the fish caught can be sold either within the island or to the French Islands. At the same time it should be noted that St. Vincent is nowhere near exploiting its full potential as far as fisheries are concerned. The fishing grounds are not sufficiently well known, the techniques used to catch fish still have much to be desired. The need now is for trawler fleets. Co-operation with the other islands is one possible way of obtaining such fleets. The

increase in the quantity of fish caught can then be disposed of in those Commonwealth Caribbean islands which now import fresh fish from outside the area.

It might well be thought that since the tourists usually come from outside the area participation in the Free Trade Area can make no contribution to the development of the tourist industry. But this is to ignore (i) the importance of transport in the development of tourism and (ii) that the proposal for a regional air carrier is part and parcel of the integration movement.

At the moment tourism in St. Vincent is mainly a winter affair, overwhelmingly dependent on the North American Market. One of the reasons for this is that these air routes in the Caribbean are regarded mainly as odds and ends to be fitted into the schedule of international airlines. With a regional air carrier this need not be the case. Efforts can be made to tap the European Market which would be a summer one. Moreover a regional air carrier with sales offices in all the tourist markets served by the Caribbean can help to stimulate the flow of tourists to the Caribbean. Package tours involving all the islands can also become more important.

It would seem then that nearly all the industries, be it manufacturing, agriculture, fisheries, or tourism, that the island can hope to develop, can benefit from participation in the Caribbean Free Trade Area. This, however, should not be taken to imply that St. Vincent ought to go blindfold into the Caribbean Free Trade Area. There are several areas in which problems are likely to arise. The obvious one which has been of concern to most people is the impact on the cost of living. It is felt that once the manufacturers in the bigger islands know that their goods are being given protection in the smaller islands they would be tempted to raise the price of their goods and pay little attention to quality. This is a very real problem. Even within the bigger islands some governments have found it necessary to take vigorous action to protect consumers from the more unscrupulous merchants and manufacturers. The solution to this problem however, should never be the simple abandonment of the idea of Caribbean integration but to see that there is a vigorous bureau of standards and for each island to keep a vigilant eye on the goods likely to pose problems and draw it to the attention of the Council administering the Free Trade Area.

Another problem that has been of some concern to the smaller islands is the impact that the Free Trade Area is likely to have on the few industries operating in these islands. It has been argued that due to the small size of market for which these industries cater, manufactures haven't been able to use the size plant that the bigger islands use and therefore have not been able to produce as cheaply. Unrestricted access

of goods from the larger territories would therefore mean that these industries in the smaller islands would have to cease operating. This is a problem that cannot be ignored and the Free Trade Area Agreement does in fact make provisions for it. In the first place most of these industries would be operating under some agreement between manufacturers and the Government. Once this agreement was signed prior to the inception of the Free Trade Area and registered with the Council, then the provisions of the Free Trade Area cannot affect it. Again there is in the Agreement a reserve list of items which are not to be freed immediately. This includes rum and cigarettes, the main manufactures in the small islands. Finally, Article 22 of the Agreement makes provision for a country to impose restrictions on the imports from within the area where these imports are causing the decline of a local industry and severe unemployment.

Two other difficulties that deserve to be mentioned are the possible loss of revenue to the government due to the removal of custom duties and the problem of identifying goods produced in the area. Obviously, territories like St. Vincent that are not able to balance its recurrent budget and depend heavily on import duties, cannot afford to forego very much revenue. Fortunately most of the import duties collected on goods traded among the islands come from a few large items and while the Carifta Agreement prevents governments from imposing import duties it does allow them to charge consumption taxes. The essential difference between a consumption tax and import duties is that import duties are imposed on imported goods only, and consumption taxes have to be imposed on goods whether imported or produced locally. Since most of the major revenue yielding items come from the larger territories and are not produced locally, then consumption taxes can simply be substituted for import duties, with no disadvantage to local industry nor rise in the cost of living. In the case of those items where the government sees it fit to remove the import duty, but not impose a consumption duty, it will simply mean a reduction in the cost of living.

If all goods coming from one island to another could be imported free of duty, then some islands could import from outside the area in bulk and simply redistribute them. The Agreement prevents this by stipulating that goods, if they are given duty-free entry, should be wholly produced within the area or at least 50 per cent of the final product must have been added in the area.

It must always be remembered that a free trade area is only a framework and a partial framework at that; there is still a long way to go. However, if one is to cover the millennium, there must be a first step.

THE FUTURE ROLE OF CARIBBEAN YOUTH.

BY KENNETH JOHN.

The future role of Caribbean youth is obvious. It is to act as the prime lever of radical social change. In order to do this youthful energies must be coordinated along three distinct but complementary fronts. They must aim at forging some sort of viable unification of the area; they must be directed to stimulate independent thinking; and they must set as a target the attainment of a meaningful national identity. These three goals do not fall into mutually exclusive categories and, in fact, it is suggested here that anyone of them is the logical precondition of another. For example as soon as one begins to think seriously of the West Indian situation, in short as soon as one applies independent thinking to the Caribbean problem, it would become clear that some form of association is sorely needed. And in order to make any association really live one needs to give it a spiritual base which alone can be found in a national identity.

We must begin with the sobering fact that we have been the plaything of History. We are essentially an immigrant society of polyglot peoples. Several metropolitan powers balkanised the West Indies and so divided and rule us that high falutin notions such as Caribbean integration fell outside the breadth of our mental range. We were the tropical extensions of the "Mother Country" and we preferred to remain that way, mirroring all the parent institutions to a fault and engaging in a pathetic display of empty mimicry. The area of effective political operation was narrowly circumscribed the tie with Europe was unbreakable. The colonial situation had imposed serious limits to the political horizons of our predecessors. They did not try to weld us into a harmonious body for the simple reason that subtle indoctrination and acculturation, backed up by the ultimate possibility of the techniques of violence, had, taught them that peace on earth was assured only by toeing the colonial line. But the same excuses cannot be made for the passing generation. They saw the need for Caribbean unity and they had the opportunity to realise it, but they chose to ignore it. Or rather they paid a sort of ritualistic token deference to it in the half-baked attempt at a Federation which collapsed because they never had their heart and soul in it. This limited union which was established was a step in the right direction, but it folded up. And now the young people have been left with a feeling of hollowness and betrayal, with dashed hopes, frustrated aspirations and unfulfilled dreams. The monumental task is left the youth to salvage what they can from

the wreckage of broken pledges, to ensure that a West Indian nation rises phoenix-like from the ashes of past failures; to give substance and form to the longings of our people whose deepest yearnings and innermost feelings clamour for a respected place among the comity of nations.

And by West Indian nation is not meant merely a federation of the English-speaking territories. Such a proposal will smack of supreme arrogance. Why should we let the accident of colonial history clap on mental blinkers and chart the course of our future? It is specious reasoning to suggest that because Puerto Rico was culturally dominated by Spain then caught the fancy of the Americans, or that for one reason and another France had refused to swap Martinique and Guadeloupe at the international bargaining table, or that the Dutch found Surinam to their liking, or that a few of the other territories were conquered by, where they didn't lapse to, Britain that a seal has been set on the separate development of all of them. This would be a most retrograde action based on a false logic. It would be a tragic proposition in the context of a changing world of economic blocs, political unions and ideological camps which cut across linguistic barriers, traverse cultural boundaries and often make nonsense of our imperial designs. Moreover Geography is very much on our side. A map of the West Indies shows that we are all neighbours. Martinique is sandwiched by St. Lucia and Dominica, Guadeloupe by Dominica and Montserrat. Puerto Rico is a convenient resting-place between St. Kitts and Jamaica. Surinam is contiguous with Guyana. And so forth. It would seem that the impersonal forces are all conspiring to bring us together. All that is needed is a human agency to interpret the mood of the times, to capitalise on the objective circumstances, and to set in motion the necessary machinery to bring about closer association.

Admittedly there are many pitfalls and stumbling-blocks to integration but they can all be surmounted on the single condition that we really want to overcome them. The ingrained selfishness, political ineptitude and provincialism which seem endemic to the region would disappear overnight if the right people assumed leadership simultaneously in the various units. But there are other bugbears which are much more difficult to remove. We have developed - if developed is the word - under different European countries which have tried to create us in their own images. This means that we often differ in our attitudes, political idiom,

language, culture and social shibboleths. There is strength in adversity, provided that differences do not go so very far as to become unbridgeable. There must be a community of interest, some common platform, a spirit of togetherness which can inspire confidence in amalgamation. There must be broadly similar ideals, shared fundamental beliefs, and an honest approach to life which is the hall-mark of an open mind. It is the fact that in different societies these required bonds of fellowship will be more readily encountered among the youth than among the older fold steeped in the tradition of their respective societies. The youth, almost by definition, have not been completely inducted in their particular social system, overwhelmed by their immediate environment, nor mentally immersed in the prevailing ideology of the country. In other words the youth would not have already accommodated themselves totally to their society and acquired the tricks of the trade which make for successful living, in material terms, in their particular territories. They know that there are alternative routes and other approaches to most social questions. There is no smug complacency among them. In fact they often seem to be a bit maladjusted and would welcome change. Above all, youth tend to be idealistic and to trust one another—the two pillars on which a fund of common understanding can be built, and on which a viable nation can be founded.

The youth therefore are well equipped to be the instrument of social change in traditional societies which have a built-in aversion to change. The educational level of our typical society is extremely low but, if it could be measured, the thinking of the community will be discovered to be palpably lower. And there is where the youth must live up to its second assignment—that of stimulating thought. The bulk of our populations, including the formally educated segment are afflicted with a mode of thinking that is unscientific and pedestrian. For whereas science thrives on questioning and doubt and makes reservations for the uncertainties, randomness and element of change involved in most of its so-called conclusions, the pattern of our lives in these parts is the very antithesis, based as it is on dogma and authority. Our thinking is generally cast in iron mould and we seem to have pat, ready-made answers for all questions. Answers to ultimate questions can all be found by citing the relevant section of the bible. The more urgent everyday political and economic issues can be settled by perusing a so-called authoritative text or, at the lower level, by browsing through Reader's Digest or Time Magazine. Youth needs to sponsor the scientific attitude in the application to local problems. Far too many of our conclusions are really conditioned responses to situations rather than the logical deduction

which results from a critical analysis of the facts.

A catalogue of things accepted, as by an act of Faith would be too long to present here. One or two references will suffice. Take the question of Government participation in the economy. We have inherited as an absolute ethic of the colonial school that Government and business cannot mix. It is the classic concept of Government whose limited role is restricted to providing the economic infrastructure education, health, roads, Post Offices etc., but leaves the business field for the capitalist class. It is a negative notion of the traffic policeman state that regulates but does not actively participate. In short the duty of Government is to hold the ring for the entrepreneurs to engage in their inglorious free-for-all. The proper attitude is not to swallow this concept hook, line and sinker, but to challenge this view which might be appropriate for other societies and, or, earlier times. If we do this we may discover that some of the traditional argument used to shore up this laissez-faire philosophy are untenable in our circumstances and either persist as old habits or are deliberately sponsored by people who have something to gain from their operation. This is not an argument in favour of communism, socialism or any other ism for that matter, unless it be pragmatism—the philosophy of doing whatever is discovered to be best in the circumstances. But it is apparent that one of the brakes on our social progress stems from the fact that we have internalised certain largely irrelevant economic (and political) postulates which advocate an unqualified adherence to primitive capitalism, regardless of the costs. And there are a number of other institutions and beliefs which have been imposed on us and which we have accepted untested. In our own territory we have borrowed the British approach to politics which we strain to emulate and only end up in parodying. Following the advanced countries we want to mechanise willy-nilly in the face of mounting unemployment. With a population explosion on our hands we leave it to the Roman Catholics to lay down the rules respecting birth-control. And so on. For reasons stated earlier, it is the youth who will have to bell these cats. Not because the elder people are afraid to bell the cats, but because in the scheme of things they don't even see any cats to bell. So completely are they emmeshed in the system.

I fully realise that the climate of opinion is hostile to anyone who wishes to subject these societies to rational analysis and come up with tentative answers. The people who have accommodated themselves to the status quo are allergic to any suggestion of change. They feel threatened. Anyone who has the temerity to parade evidences of an independent mind is

sure to be accused of harbouring dangerous unorthodoxies. Such folk may even be called subversives, which they are, depending on what you mean by the term. The paradox of the situation is that a dissident minority in the advanced countries are allowed to criticise their Government policy where such a luxury is not permitted their colonials. Examples abound. Robert Kennedy, Fulbright and Wayne Morse can oppose the scale of American operations in Vietnam, but the Communist label is pinned on to any colonial critic. A number of Americans are distressed by the deplorable living conditions of "The other America" which spurn the race riots, and condemn the squalor which has vomited up Stokely Carmichael and forged its own appropriate philosophy of Black Power. But Stokely Carmichael has been banned by the Government of Trinidad, the land of his birth. Beckford had his passport seized in Jamaica apparently because, like a number of his brother-economists in the advanced countries, he saw something to praise in Castro's agricultural policy. Liberal thinkers all over the globe are advocating a demilitarisation of the world, but Jamaica on attaining Independence invited America to instal military bases and Dominica has been used as a training ground for Canadian soldiers. Yet most West Indian intellectuals who expose these shortcomings of the society are deemed prohibited immigrants in neighbouring territories and generally suffer a severe curtailment of personal freedom, all in the name of Democracy! But the nonconformist youth who have refused to play the game in the attempt to save their names from dry-rot must be prepared to run these risks. For the alternative it is more frightening—to spend a passive life, drifting with the tide, in a stagnating area that forms the back water of modern history.

A logical extension of independent thinking leads to the baffling question of a national identity—who are we, whence have we come, and whither are we going? As West Indians we are desperately in need of some sense of identity which was lost in the historical nightmare that produced and left us with a pile of adjustment problems heaped high on our heads. Are we Dutch, French or English? Are we African, Indian or Chinese? Are we white, Black or Brown? Or are we simply a non-descript racial hybrid, a mongrel personality, a neutral character? As Hugh Springer has put it, "What is the essence of our West Indian-ness?" What is that indefinable quality that makes us peculiarly West Indian? It is mandatory that we possess an identity whereby we can calculate our bearing and plot the road ahead in this perplexing and topsy-turvy world. We need to rediscover ourselves probably by exhuming and examining our cultural roots in order to assume confidence, emotional stability

and psychological balance. Again this is a job that can most efficiently be undertaken by the young people. For the most part the ideas of our elders are already formulated and crystallised to the point of ossification. Their minds are irrevocably decided a particular way. They are closed. They would admit of no light. They have identified themselves with the Metropolitan power. Europe is their mecca.

In the West Indies there has been little movement in quest of an identity. This is mainly because our opinion leaders have been deluded into thinking that we do already possess a determinate identity which in reality is but a distorted reflection of the cruder aspect of the Western approach to life. The fact is that a hierarchy of Western social values have been superimposed on a people whose diverse backgrounds are not equipped to accommodate them. The society that results has a split personality and is monstrously artificial. The ordinary West Indian is ashamed of his "Pidgin English" which he helped to fashion by injecting strong doses of Africanisms into standard English, and in so called elite company often tries to speak an immaculate clip English to disastrous effect. St. Lucians often would not converse with a stranger in Patois because they have been taught that type of speech is an index of social standing and patois is the communication media of the lower class. A West Indian would rather serve tinned apple juice for dessert rather than a fresh tropical fruit. Rather than dress casually to meet the demands of an enervating climate West Indians prefer formal wear to meet the more exacting demands of a European-oriented society. Some ten years ago you would not be admitted upstairs in a Vincentian cinema unless you wore a coat and a tie. Six years ago in Jamaica the Minister of Education dressed in a guayabero went to meet his Premier at the airport one steamy Sunday afternoon. For weeks after the Press was flooded with letters denouncing the poor taste of the Minister. A member of the clergy in Trinidad, a Father Hendy, played carnival and thereby created a great furor in the calypso-ists. And in most of the West Indian islands the native calypso is banned from radio stations during Lent! Barbadians were alarmed at the bombast of the Government in prohibiting fireworks on Guy Fawkes Night but transferred the celebrations to Independence Day, a few days later. Immediately on attaining statehood, a constitutional status that is supposed to take us one more remove from the British Crown, the Police Forces in all the territories were named "The Royal Police Forces." Vincentians were shocked when two well-meaning persons started a programme known as "Old time Story" featuring local incidents taken from our rich store-house of folk-lore. They want "Life with the Lions" instead. The practices of our

established orthodox churches, and the general approach of institutionalised religion, are so formally European in orientation that "native" churches are beginning to appear in the form of so-called "Way-side religions" — pocomania, shakers and the rest — to cater for the spiritual needs of the social outcasts and the alienated. Above all a very high premium is set on the White face and the fair skin communities that are predominantly black.

The youth will have to attempt to set the record straight in all of these areas and more. Efforts must be made to stimulate spiritual-in a non-religious sense-development. The crass materialism and plantation mentality of slave society where everything was measured in terms of profit and loss still dog us. In every community, in every age the ruling class has always been the pace setter of the style of living and the determinant of culture patterns. In slave society the slaves took the cue from their degenerate masters-the Barbarian community in the words of Shirley Gordon-and aspired to the unrefined life of the idle rich which they lived. The legacy left us is a community that is anti-intellectual to the bone, where poetry and other forms of literary expression can find little outlet, and where a native theatre has not been allowed to flourish and, in some place, not encouraged to evolve. Reading is considered a luxury and the various art forms, particularly creative dancing, are regarded as vulgar thus leaving the nobler instincts of West Indian man blunted and undeveloped.

The incisive question to which West Indians must present an answer is this: to whom must we turn for spiritual sustenance? Must we follow the movement of negritude as spelled out by Senghor and Césaire. Or must we in every sense remain apron-stringed to our European owners. The dilemma is real and was beautifully dramatised in verse by Jamaican poet Claude Mackay:

"For the dim regions where my fathers came
My spirit bonded by the body, longs,
Words felt, but never heard, my lips would frame;
My soul would sing forgotten jungle songs.
I would go back to darkness and to peace.
But the great western world holds me in fee,
And I may never hope for full release
While to its alien gods I bend my knee."

Ours is a novel experience and it seems that we will have to fall back on our own resources and create the image which we think is appropriate for us to project. Youth may not have all the answers, but at least they recognize that there are questions to be answered. Time is

fast running out and we will have to move—NOW. One is not advocating a so-called cultural revolution, Red-Guards style, but surely there are a number of areas in our respective societies crying out for change. But in this age of iconoclasm we must tread carefully. We must see that we do not throw out the baby with the bath-water. There may be some things in the old order that merit preservation. We should endeavour to weave selected strands of the old and the new, blending what is good from Africa and Asia with that of Europe and evolve some sort of viable cultural syncretism. We should try and expose all issues to a free debate. Too many skeletons are rattling in the cupboards. And there is nothing so cleansing as a good, open fight. In our present circumstances silence is a luxury, conformity an indulgence. What form should our social structure take? What should our political philosophy be like? What shape should our economic system assume? How best to translate preachments about racial equality into an indisputable social fact. To these and other fundamental questions the youth must address their minds.

CUSTOMS WHICH ARE INTEGRAL PARTS OF THE SOCIAL LIFE IN CANOUAN.

The three chief customs practised in the island which are of African and European origin are "wakes", "saracas" and "maroons". Wakes are held in the memory of the dead. The chief purpose of the wake is to comfort the bereaved family. Wake as the name implies, means that the people participating in the wake should stay awake all night singing, playing games or playing.

When a person dies, wakes are held for nine nights afterwards. The third and ninth nights are the chief or most important nights. On the first night after death if the body of the deceased is in the house it is prepared for burial the next day. Friends and relatives of the deceased visit the home with the purpose of staying up all night. The atmosphere is solemn. Hymns are sung all night. Sometimes those who may be sleepy are allowed to sleep an hour, then these are awakened and they continue to sing hymns for the remainder of the night. To keep the participants in high spirits; rum and wine and other forms of refreshments are served.

On the second night there is always the fable or "nancy-story telling" to keep the gathering wide awake with amusement and sometimes lewd stories like Brer Anancy, Brer Groat, Brer Lion, Brer Dog and Brer Cat, the devil and all the chief Mythical "stars" in the fable world. The story telling time may begin

by the chief story-teller requesting the end of singing and shouting to his audience "Crick!"

He then says "Rackle and come"; thence he begins by putting his audience to guess by saying, "God makes something with a tongue and it can talk. What is that?" Everyone tries to find the answer which when spoken will amuse the group. The story tellers then begin their fables which are made more enjoyable to the audience by much mimicing. At nearly all times the chief characters in the story is victorious in his undertakings. Stories are told alternately and continue until the listeners become tired; then singing of hymns begins again. After a short time stories and riddle begin to occupy the time of the gathering. Sometimes no hymns are sung after story telling time begins and most of the remainder of the time is occupied in games.

On the third night there is a continuous singing of hymns after a prayer meeting. The singing goes on throughout the night until morning. Rum and other liquors are served. As day draws near coffee and other hot drinks are served to the gathering. At six in the morning everyone returns to their homes.

The fourth, fifth, sixth, seventh and eight nights after death, there is a repetition of parts of the programme of the third night. The visitors do not stay awake the whole night, but stories are told and games are played until early in the morning. By 2:00 a.m. nearly everyone becomes tired and some may drift home, while others may sleep on any available space in the house. They are never concerned whether it is a bare floor, a tough bench or a rough mattress. They are all contented so long as the bereaved family can be comforted by their presence.

On the ninth night there is a wake which may either surpass that of the third night's activity or equal it. Most of the family and friends of the dead person are present. There is lively singing followed by a singing game in which everyone tries to get a hymn underway as soon as one is finished before another person has a chance to begin one. Towards the end of the morning when everyone begins to become sleepy, shanties are sung. One of them goes like this:

(Let us say the dead man is Johnny and his wife is Mary):

Johnnie dead and 'e lef' Mary
'E lef' Mary 'e lef' Mary
Johnnie dead and 'e lef' Mary
'E lef' Mary
Sell Mary and buy some more
Sell Mary and buy some more
Sell Mary and buy some more
Some more, some more.

The names of the dead person's wife, son, daughter and grand-children are used until the

whole family's list of names has been completed. During the night there is a continuous service of refreshments and as day draws near there is the usual distribution of coffee, cocoa etc. By day-break the gathering begins to disintegrate and each person goes to his home.

It is usual that about forty days after death another wake is held at the deceased's home. This is usually a repeat of the ninth night's activities with a little less solemnity. There are singing and games of many different kinds. Some of these games have names like 'cock in the corner', 'find the key', 'name the fish', etc. Saracas (or sacrifice, derived from the Moslem sacaren) are usually held on the anniversary of a person's death. This custom is somewhat similar to one which is practised in Ghana and Nigeria in that it is held on the anniversary of someone's death. In the Saraca feast most of the relatives and some friends of the deceased contribute to the feast by gifts of food, a goat, fowls, liquors or anything which might be needed for the feast. In the saraca feast there is a great extravagance of food and drink.

A typical "saraca day" may be like this: In the morning the whole household of the feast is up early. All the last minute preparations for the feast are made. At about 8:30 to 9:00 a.m. the animals are killed simultaneously. The large animals like the goat or sheep are killed first. All four legs are held and the necks are placed on a log of a wood or stone. The butcher then cuts the throats. As he does so, some of the blood is collected from each animal. When the goat dies some rum followed by water is poured on the blood which flowed on the ground. The blood which is collected is taken when still warm by one woman, and a bottle with a glass of water is taken by another woman. The blood is poured at the four corners of the outside of the house. The names of the dead stalwarts of the family are repeated at each corner, as the blood, rum and water are poured.

During the day all kinds of food are prepared. No living person is allowed to eat anything from any of the pots until a portion from each pot is taken out and placed on a specially prepared table. After this is done there is freedom for anyone who wishes to partake of anything prepared at the house. The specially prepared table is carried into the bedroom and is adorned with flowers. This is prepared specially for the spirit of the dead.

At about 6 p.m. a memorial service is held. Prayers are said and hymns are sung, the hymn singing and chanting go on throughout the evening. Rum and wine and refreshments are served throughout. As midnight approaches everyone tries to keep awake. As soon as it is past midnight, there is a rush towards the bedroom. Everyone in the house tries to eat the food which, it is stated, that the spirit "passed over". The singing becomes more lively after

this interval. At about 4:00 a.m. to 5:00 a.m. hot coffee and chocolate are being served. The participants wend their way homewards as dawn approaches.

In the early morning of the next day, all remnants of the previous day's feast are disposed of. The remaining liquor is consumed by the adults while the food is given to the children.

"Maroons" are usually held at harvest time. The date for a "maroon" is usually decided upon by an influential person or persons in the community. Most often the day chosen is the one on which there is a full moon. Sometimes the day may be one or three days before the full moon. A maroon is an islandwide feast. Every person in the community contributes to the success of it. A committee is formed to handle the affairs.

The site chosen for a feast of this kind is usually near the sea. This is done because the fishermen play a very important part. Just as the farmer, sailor or carpenter is important; so is the fisherman.

On the day of the maroon all contributions are carried to the pre-arranged site. Animals which were either bought or donated, are killed and pots which came from a number of homes are placed on fires in the shade of trees. Some of the blood of the animals killed is taken and sprinkled with rum into the sea.

At about 10:00 a.m. the fishermen would arrive. These men had awakened at four in the morning and had fished on the "banks" until about 8:00 a.m. All the catch of the day is taken from the boats and a number of women assist in cleaning the fish which is then cooked.

If one were to pass on the site of a maroon at about 1:00 p.m. his olfactory nerves would be at their peak. In the pots would be a variety of food in the process of palatable preparation. There would be corn, peas, rice, flour, cassava, potatoes, ochroses, coconuts, and most tropical food preparations you could think of. There is no limit to the number of pots or the variety of food to be prepared on this day.

Food is ready to be served at about 2:00 p.m. to 3:00 p.m. By this time most of the liquors would have arrived and would be in the process of being consumed. Usually the men use rum while the women use wine; some women when they find the wine as being too soft, rob the men of their rum.

At about 6:00 p.m. men, women and children congregate on the site. At this time every scrap of food from the feast would have been consumed. At about 7:00 p.m., drummers form themselves into an arc. This arc is made into a complete circle by the crowd who may be present. This is the time for the big drum dancing.

There are three different types of drums used.

These are the rolling "pans" the time "pans" and the bass. The rolling pan keeps a steady rolling in rhythm with the time and bass. The women stand behind the drummers and sing patois shanties in time with the men. The dancers dance two or four at a time. The dance is very vigorous and stately. The rhythm increases with the quantity of alcohol the drummers may have consumed. This "big drum" dance continues until after midnight.

The other two chief customs practised in the island are "maypole" dancing and quadrille dancing. The maypole was originated in England while the quadrille was originated in France. Maypole dances are usually held in the month of May or during the season of Easter. The music played for this event is calypsoes.

Quadrille dancing is held in the form of parties. The music includes mostly French tunes. These are divided into parts e.g. first, second, third or fourth "figures". Quadrille dancing may go on for a whole night. Like all festivals in the island, the chief "pep" is rum.

SOME FACTS ABOUT YUGOSLAVIA.

BY OSKAR NOVAK.

Yugoslavia is one of those few relatively small countries which are continually trying to go their own way towards a better, truly humanistic socialist society. In a world where the cold war is still going on, it seems to be a rather difficult way.

Partly because of their strong determination to go towards socialism and partly because the Yugoslavs believe that there are different ways in doing so, heavy criticism is thrown upon them both from the right and the extreme left of the international political scene. As a result of this the newspaper-reader will find many different and controversial opinions about the Yugoslavs experience in the gossip-columns of the international press. Recognizing that hardly any of those opinions are ever based on facts he eventually gets bored with the whole issue. But he is no fool—he sometimes makes an effort to get the facts before arriving at an opinion. This short article is aimed at presenting facts and allowing the reader to make his own interpretation.

Geographical Position and Historical Background

The country is located in the south part of Central Europe surrounded by Italy, Austria, Hungary, Rumania, Bulgaria, Greece Albania and the Adriatic sea. About twenty million

inhabitants live in the country's 255,807 square kilometers. Under the name Yugoslavia the state was established by a union between Serbia, Croatia and Sloverina in 1918 into a Kingdom economic, moral and political bankruptcy before the Second World War. After the peoples of the country had really been united in the war against the common enemy—Hitler's Germany—immediately after the war, in the first general elections, they decided to declare the republic. Under the leadership of the undoubtedly greatest personality in their history, of the organizer of the resistance movement, and of the liberation army, and the leaders of the Communist Party—Josip Broz Tito—the state developed to its present-day form of the Socialist Federative Republic of Yugoslavia.

Social and Political Organization

The fast post-war changes in the social structure have been followed by changes of the Constitution in 1953 and 1963. According to the Constitution of 1963, the state is a federation of six republics and two autonomous provinces which have equal rights and far-reaching independence in matters of economic and cultural life. The republics again consist of a great number of communes which are usually together with the surrounding areas. The communes have the constitutional right of self-government through local authorities and they are responsible for economic development, education and cultural activities, health and social services in their territory.

The Communal Assembly is the basic unit of parliamentary democracy in Yugoslavia. Every member of the society, regardless of formal membership of any political organization, is eligible to be nominated for a seat in the Communal, Republican or Federal Assembly. The nomination of candidates takes place during the meetings of the voters of the territorial units. Any ten citizens can propose a candidate. The members of the Communal Assembly are elected in local elections. The Communal Assembly then approve the candidates nominated by the voters for seats in the Republican and Federal Assemblies and these M.P.'s are elected in republican and general elections. Any post in an Assembly (local, republican or federal) can be held only for four years. Elections are so timed that every two years half of the M.P.'s in the Assemblies (on all levels) are changed.

The Republican Assemblies and the Federal Assembly have four chambers according to the main fields of social activity (business, education and culture, health and social care, and local self-government). It has been found that such a specialization of the M.P.'s is necessary for effective and competent legislation which is

entirely in the hands of the Assemblies. The Federal and Republican Assemblies have their Executives Councils which are regarded as the Federal and Republican Governments. Those Governments are responsible for their policies to the Assemblies. The President of the Federal Executive Council must be approved by the President of the Republic.

The concept of self-government is consequently applied in all fields of social activity. All firms and institutions in the economy and in any other kind of employment are managed through the system of workers' self-management. The "workers council's" have the right and responsibility to run the enterprises and institutions in business and elsewhere.

Once one realizes that socialism is the generally accepted target of the development of the Yugoslav society, that there are no controversial class-interest, and that active part in ruling the country, is secured by his constitutional right of self-government (on his job and where he lives) it is obvious that there is no ground and justification for the existence of the Communist Party does not act any more as such. Today the League of Communists write an avant-garde of the population which have the willingness and ability to give creative support and special contributions for the achievement of the objectives of the society as a whole. The League of Communists and the various youth, veteran and women organisations are all constituents of the Socialist Alliance of the Working People which has a long tradition inherited from the war-time National Front.

The Economic System

Immediately after the war all the means of production were nationalised, except in agriculture where a suitable amount of land was given to every peasant family. The entire economy was state-owned and managed through operational planning by government agencies and ministries. In fact, that kind of state-socialism was not very different from the usual forms of state-ownership of enterprises both in the East and West, and as much falls short of Yugoslavia's ideals. That is why in 1950 the state-ownership of the firms was abandoned. The means of production (the existing firms and the society's capital and natural resources) remained public property but the right to operate and manage them on behalf of the community, has been given to the workers employed in the firms. The worker's councils elected from the workers in the firm virtually run the firms. These workers councils have their operative Managing Boards. All departments of the firm are responsible to the council. To reach the optimal long and short-run business decisions the workers councils use the service of the various specialized department of the firm (market

research and forecasting, investment project evaluation, etc.)

For quite a long time this system of workers management in the economy has not been consistent enough with the practice of economic planning in the country. Although the workers councils had all the necessary formal rights through the high level of taxation, a redistribution of income in favour of the state has been maintained because centralized economic planning could not have carried out without centralised disposal of the investment funds. In that way the effectiveness of the workers management has been limited by the amount of net revenue left to the firms after taxation.

As soon as the fundamental steps in the industrialisation of the country had been completed it became obvious that for the further steady growth of the economy, the use of the market forces and of the market-mechanism in combination with the decision-making freedom of the workers councils, can be more effective than the essentially administrative central planning of all details of economic activity. So, gradually the supply and demand forces on the market have been allowed to determine the prices in most sectors and economic planning concentrated itself on the main targets of the country's development policy. The emphasis has been given to the quality of planning: a framework for economic growth, inside which the freedom of the enterprises can be maintained. Instead of administrative regulations the achievement of the objectives of the economy policy is now secured by economic measures (monetary and fiscal policy, exchange rate control, tariffs, etc.)

Economic planning is being conducted on three main levels, in the enterprises in local and republican Assemblies and in the Federal Assembly. The workers councils are responsible for the preparation of the plans of the enterprises. Local authorities combine the plans of the enterprises on their territory, eliminating duplications and overlapping of the individual plans, and fulfilling the steps where necessary with their funds. Between the local, republican and federal authorities there is a two-way co-operation and exchange of information in the process of planning. The plan of the Federation sets the main targets of development. There are short-term (for 1-2 years) intermediate term (for 5-7 years), and long-term (for 15-20 years) development plans.

To introduce this system of economic planning and market mechanism, in 1961 and 1965 a whole range of measures of economic policy has been employed. These are usually referred to as "economic reforms." These measures aim to redistribute the national income between the enterprises and the state in such a way as to secure the necessary means for the independent

business policies of the firms run by their workers councils.

Some of the Results of the Post-War Development.

Before one can judge the achievements of the post-war Yugoslavia it must be recognised that during the war the major part of the economy was destroyed. It took four years of fighting before the Yugoslavs got rid of Hitler's armies, and 1,700,000 of their citizens (or 10 per cent of the entire population at that time) had been killed. Another thing to remember is, that after 1948 (almost till 1955) a severe economic blockade was imposed upon them by East Europe. It is estimated that that blockade slowed down the rate of economic growth for as much as 30 per cent at that time.

In spite of all this, an average annual rate of growth of real national income of 7 per cent for the time-period 1948-1968 has been achieved. The rate of growth has been much faster after 1958 (9 per cent a year between 1958-1963). After 1967 the growth of the Yugoslav economy (10 per cent a year between 1957 and 1963) has been second only to Japan in the world.

It is even more important that at the same time the structure of the economy has been transformed from a mainly agricultural society in the pre-war period (with over 75 percent of the population living on the agriculture) to a moderately industrialized country (with less than 75 percent of agricultural population). While industry produced only 29.7 percent of the country's gross national product in 1949, its share increased to 48.8 percent in 1964.

The per capita national income reached 500 dollars a year in 1963. Because of the public ownership of the means of production the distribution of income follows the principle that everybody should earn only according to his personal contribution to the society—according to the efficiency of his own work. This allows a much more even distribution of income and a better standard of living for the great majority of the people than in many rich countries.

The specific economic system and planning mechanism allowed for special care concerning the most under-developed areas of the country. Great efforts to create new employment and faster economic growth in such regions, through income redistribution from the richer to the poorer areas and through encouragement of investment in the latter, considerable success has been achieved.

The entire education is free with eight years of compulsory education on the primary level. Before the war Yugoslavia had 26 institutions of high education (university faculties, high schools and colleges, technical institutes and arts academies) with 16,798 students in the academic year 1938/39. In 1965/66 the number

of those institutions was 226 with 184,923 students.

Similarly, all institutions of the "welfare state" are operating in Yugoslavia for a long time. Family allowances, old-age pensions, unemployment payments, free health service etc. are all provided. The Yugoslavs just do not boast about it so much because they feel all this is quite natural to have in a socialist country.

Relations With Other Countries

As a result of its tradition, geographical position and fast post-war economic growth, Yugoslavia is widely engaged in international economic relations. Trade relations are being maintained with more than a hundred countries, regardless of their political orientation. As in foreign policy, so in international economic relations Yugoslavia is non-aligned. So far it has been found that it is impossible for her to join any of the existing regional economic integrations because their policy implications are inconsistent with the Yugoslav non-aligned position.

Yugoslavia is a very active member of such international economic organisations as General Agreement on Tariffs and Trade, United Nations Conference on Trade and Development, United Nations Economic Commission for Europe and Organization for Economic Co-operation and Development, helping the efforts of young developing countries for the creation of free-trade in the world as a whole and for the abolition of discriminating against developing and non-aligned countries in the world markets.

In the purely political field Yugoslavia is even more non-aligned. She is not a member of any military or defence organization or pact. Her relations with other countries are maintained under the recognition of her principles of national independence and political sovereignty, territorial integrity and peaceful international co-existence and co-operation through the United Nations. Many principles formulated in the First Conference of Non-Aligned Countries held in Yugoslavia (Belgrade) in 1961 are nowadays universally accepted.

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THE DAY I SAW FORBES BURNHAM

BY F. W. DOWERS

Although I had never seen him, his name, Lynden Forbes Sampson Burnham—Guyana's

Prime Minister—was familiar to me. Today, February, 21, he was to address the Opening Session of a Conference of Commonwealth Caribbean Trade Ministers and their advisers, who were about to begin deliberations towards the setting up of CARIFTA—a Commonwealth Caribbean Free Trade Pact.

I sat in the Press Box in the ornate Parliament Chamber of the Guyana Public Buildings and awaited his arrival with restless anticipation. At 9.35 a.m., five minutes after the scheduled starting time, Forbes Lynden Sampson Burnham was ushered in. He was sandwiched between two top Government Officials, but though he was in the middle, it was not difficult to detect who was the boss—the leader.

Burnham's face bore a calm and serene expression. His parted lips projected a friendly smile which bade hello and welcome to all. His dress was immaculate and his appearance suave, his hair was wellgroomed. His carriage was erect and stately, yet there was no trace of haughtiness. He took his position at the head of the Conference table facing the public address system, hardly aware that the whole house had stood to him spontaneously.

Lynden Forbes Sampson Burnham addressed the gathering in a voice that was dignified yet cordial and inviting. He called the delegates from the nine other territories "fellow West Indians", "brothers." He pleaded for greater West Indian unity and prayed for the success of the conference.

When Burnham sat, a thunderous applause rocked the solid Italian-designed building. Even hardboiled pressmen, long immersed in reporters' protocol, spell-bound by his speech, broke tradition and applauded.

In replying, the various delegations praised the Guyanese hospitality. They praised the Prime Minister for his achievements and those of his country under his administration.

When I left the Guyana Parliament Chamber, Forbes Lynden Sampson Burnham was being introduced to the visiting delegates during a short adjournment after the opening session; but Forbes Burnham needs no introduction to the visitor to Guyana. He has won the hearts of the Guyanese people, he has cast a spell on the peoples of the Commonwealth Caribbean, and has done the negro—recently released from the shackles of slavery—justly proud. For here is a statesman among statesmen and a political Sampson on the vast South American continent.

PORMAN AND THE LORD.

*Thus framed at first our oracle t'enquire:
But since our sects in prophecy grow higher,
The text inspires not them, but they the text inspire.*

DRYDEN

I.

PORMAN

*In pious times, ere rags became a sin,
Before craft in politics did begin;
When leaf-green bank notes multiplied their kind,
And were not to all palms cursedly consigned;
When Government damned, and by law defied
Conspicuous use of ignorance and pride,
Great Hairoun's minister, with God-like heart,
Mystic advice did gloriously impart
To happy subjects in mudhuts and yards,
And brightened Sorrow's face with new facades.*

*Pat Porman, of rich Afric blood, held reign,
A rule rewarding well post natal pain,
Himself did rake the womb with grateful care,
His wife a screaming son, Will Strike, did bear.
Greater reward for barrenness was none,
Than this sudden visitation of a son,
Thought surely fit to pave his destined way,
By rightful power to restrictive sway.*

II.

THE LORD

*But Porman's realm held one ambitious lord,
Who by his premier's voice was not o'erawed;
To Joab's cant, the ignorance of plato,
Add the feeling of a Roman Cato:
These corruptions grafted in his nature,
Shocked the Pormanian legislature.*

*Great minds are sure to discontent allied,
And gravest matters do rebellions hide:
Fired with this Lord's doctrines in his ear,
Grown Will threw revolution into gear,
Abhorring mudhuts, loads and travel gins,
Pledged to educate the mass to better things;
Who in riot massed around his rostrum,
Sulked to hear a speech not hurled by tantrum;
"Fellow Pormanians, you have long endured
A life of mud and slime; now rest assured
That wicked rule shall fail, tyrants shall cease
Broken by a clean and prosperous peace;
By George! No longer shall foul seizures pass,
Nor Civil rights be pilfered from the mass!"*

III.

TRIUMPH

*He spoke, amid rousing cheers, from one man,
The rest in panic staggered back; some ran,
And some sneaked tiptoe off on muddy feet;
Then Hairoun's chief came blaring down the street.*

*Brilliance, wisdom, logic, seldom fail,
Still, common interest always will prevail:
Applauding shouts vibrated on the air,
All rush toward their minister and peer:
Massive, reverberant, thundering through,
Hairoun in chorus bellowed faith anew:
Such mud our passion is, such slime our play,
Mud with out end, tomorrow and today!*

IV

EPILOGUE

*Not yet a bloody crown of honour won,
Slow creeps this race, but short its path to run;
But short the path of life's immoderate shame,
Time loads with death the weapons of its aim:
Let statesmen labour now, redeem their name,
Or battle Fate's implacable consent
When massive thunder shakes the firmament:
The sap of mangled, bleeding times shall flow,
Will Strike succeed, proclaiming war below.*

by: CAMERON G. KING.

BUSH MEDICINE.

A SHORT STORY

BY F. W. DOWERS

Cleo crept further and further out along the limb of the mango tree then stretched out his hand in an attempt to reach the ripe mango dangling on a twig at the end of the branch. His little ten year old daughter May-May waited anxiously under the tree for her father to bring her the fruit.

CRACK! the limb suddenly broke, and Cleo fell to the ground 20 ft below with a dull thud.

"Mammy! Mammy!" shouted the frightened child as she fled from the scene. "Murder, daddy dead!"

Cleo's common law wife Mable was in the smoke-filled box-board hut which served the family as a kitchen, preparing the evening meal. She rushed through the door with smoke-provoked tears streaming from her reddened, bulging eyes.

"Wha happen?" she asked the little child

who had run to the kitchen door. "Da--Daddy farl dung outa the mango tree."

Mable ran around the kitchen to the 'paul over' mango tree about 25 yards away. She saw Cleo on the ground tossing from side to side in obvious agony. Blood was trickling from his cut lips.

"Cleo, wha wrong wid you?" she asked hysterically. Cleo did not answer but continued to writhe with pain. She went closer to him. "Cleo, Cleo, tark to me. Wha happen, yo speechless?"

"Yes" said Cleo, "I is speechless, ah farl dung out the mango tree, the lim break."

"May-May! shouted Mabel, "Go down and call Ma Beatrice, tell she yo daddy poorly." May-May, still frightened and whimpering, left in a hurry to convey the message.

Now, Beatrice Hickman was a woman about

60 years old. She was enormously fat and com-
bersome, but when it came to dispensing bush
medicine no one was her parallel either in the
village or for miles around. She had acquired
the art from her father who had enjoyed a
similar reputation in the village before her.
Mrs. Hickman's husband was Wilby Hickman, a
15 year old soldier who had seen some service
in the first World War. He worked as a watch-
man at nights, but during the day he assisted
his wife with the massaging of her patients.
Whenever she recommended a "ointment," Pa
Wilby as he was called, was a sadist. He revel-
led in hearing the screams and groans of his
patients as he wriggled and squeezed a sprained
ankle or pinched and thumped a torn ligament
in a damaged, painful knee.

When May-May arrived at the house, Ma
Beatrice as she was called by both old and
young in the village, was very busy holding a
clinic. There were five or six persons waiting
in the parlour apart from the one she was attend-
ing to inside the house. May-May went back
to her mother to report this.

By this time, Mabel had managed to get Cleo
inside the house, and had put him to lie down
on the narrow wooden bench. He had hobbled
along the distance to the house leaning heavily
on Mabel, but had said nothing more to her as
Ma Beatrice was to meet him speechless.

Mabel left May-May to watch over her father
and went down to see Ma Beatrice herself. She
got there just as one of the patients was step-
ping outside with a half filled 26 oz bottle con-
taining a purple-ish liquid.

"Eh, Eh, Mame, yo talking cooling", some-
one remarked. "Yes" answered the woman,
"Ah has a set an ementa break out all over me
skin, so Ma Beatrice commend Sarsaparilla".

The next person who went inside, took with
her a young child which was coughing loudly.
Ma Beatrice sat on a short wooden bench at a
table on which were a number of bottles, phials,
and pails, gubies filled and half filled with
liquids of varying colours. Ma Beatrice listened
intently as the child went through a fit of the
whumping cough. She then told the woman:

"Give that child some fatty bush poultice with
salt, three times a day, and rub the chest every
night with cod grease." The woman nodded.
"If she not stop coughing in 3 days time" con-
tinued Ma Beatrice, "See she come time bush
tea or Bully-me eye worth ever one you could
get eased." The lady thanked her and left.

An old man, obviously suffering from rheuma-
tic pains creased and dragged his way into Ma
Beatrice. She looked at him for a few moments
as he outlined his malady to her. "What you
need is a Cujp-mat barkum," she told him.
"Get some cujp-mat bark and low vine, boil
dem till dey see dey colour, and then get some-
body to mop your skin from head to foot with
the water."

When Mabel's turn came, she went in to Ma
Beatrice and outlined what had happened.
"You shoulda gee him a drink ah water fusa-
ting," said Ma Beatrice. "Anyway, go up now
and give him a dose ah Bull-de-Mach tonight,
and fusing in the morning get two egg and
some aloes and gee him a shot of egg and aloes.
That will remove the clat blood from ont his
body".

That night, Cleo grimaced, and objected, but
coaxed by Mabel he eventually succeeded in
finishing the 1-lb ovaline tin cup of steaming
Bulde-Mach brew with which he was presented.
Next morning at 'first cock crow' he again
faced a substantial dose of egg and aloes, but he
managed that too. By ten o'clock though, he
was roasting with fever and tossing with pain
and Ma Beatrice had to be called in.

Ma Beatrice removed his shirt and prodded
around his ribs asking as she did so: "Here
Huttin' yo?". Cleo replied 'yes' or 'no' as he
thought fit. All of a sudden, Ma Beatrice dealt
him a sharp jab in the soft region between
chest and abdomen. Cleo doubled up—out of
breath.

"Ahh Mabel!" exclaimed Ma Beatrice, "Ah
now fine out why he groaning so much and
have the fever!"

"Wha happen wid he now?" asked Mabel
very concerned.

"He Tumuck Peak drop." "Go get two sort
grease, a nutmeg and a quart of heat-ya-
marmie strong rum an ah will ask Pa Wilby to
oint him."

At the mention of Pa Wilby's name, Cleo
raised himself halfway up from the bed and
said: "N-N-Notten wrong wid me yo know,
only a little temperature I has."

"Boy, you is a very sick man," said Ma
Beatrice, and ignoring him now she said to
Mabel: "an for de fever, rub him dung now
with two ripe lime and give him some Privi-
lence bush tea."

"Awright" answered Mabel.

The huge frame of Ma Beatrice squeezed
through the door as she left to get her husband
to perform the massage. On her way home, a
lady called to her from her window: "Ma
Beatrice, yo know Edgar still suffering from the
fits in spite of all the medicine ah buy by the
doctor shop."

Ma Beatrice stepped her teeth and said:

"Ah tell yo long time gee the boy some lizard
tea and boil the ashes from he bun-up merino
in it, you wouldnt bodder with me." She walked
on impatiently.

Later that morning, Pa Wilby went up to see
Cleo. He ordered him stripped to the waist,
then he painstakingly plastered on the mixture
of tallow candle, grated nutmeg and strong rum
which he had prepared from the ingredients
Mabel had bought. Before pasting on the
mixture though, he had set it alight with a match.

and the strong rum blazed with a lively blue
flame which melted the grease in the 8-inch
diameter enamel plate in which the concoction
was prepared.

First Cleo's neck, then shoulders, ribs and
then chest received the application gently,
expertly, at first, then afterwards, Pa Wilby
began to squeeze and rub and thump each part
in turn. Cleo created an unholy din, he cried,
then bawled, then cursed and finally threatened
but Pa Wilby continued amidst it all wearing a
silly, complacent grin all the while on his
shrivelled, leathery face.

At length and at last it was mercifully over.
Pa Wilby announced that he had pushed the
'Tumuck Peak' back into place, and the patient
should now be covered with Castor oil bush and
wrapped in a sheet and remain undisturbed until
next morning, except for changing the sheet
when wet.

Mabel did as she was told.

Early next morning, Mabel awoke, she felt
Cleo's cheek with the back of her hand to check
whether he had the fever still. She had not
heard him stir during the night, and he was

still peacefully asleep. She was glad to note
that the fever was gone for his temperature
seemed normal now. She prepared the family
breakfast before leaving to convey the good
news to Ma Beatrice.

It was past 7 a.m. now as she left to go down
to see old Ma Beatrice. "Ma chile," Ma
Beatrice told her happily, "me in dis ting lang
time". Me knows dem remedy like how priest
know bible. Wait fo me let me go up wid you
to see how he is. He should wake up by then."
Ma Beatrice took her time getting ready and
another hour had elapsed before she left her
house in Mabel's company to visit the patient.

By this time, the warmth had left Cleo's body
and rigor mortis had begun to set in. Ma
Beatrice tumbled her way through the door.
Seeing Cleo still in a sleeping position, she cal-
led: "Cleo, wake up man, is broad daylight!"
There was no response. No movement. Ma
Beatrice went nearer to the branka and held
the back of her hand against the cold, damp
cheek of Cleophus Walters. There was fright
in her voice. There was disbelief too as she
exclaimed: "Oh gah, Cleo dead!"